

THE
TRUMPET OF
the Soule, founding to
Judgement.

By *Henry Smith.*

Eccle. 12. 1.

*Remember thy maker in the daies of thy
youth.*



AT LONDON

Printed for *John Perrin*, and are to be
solde at his Shop in *Paules Church*
yard, at the signe of the
Angell.

1591.



THE
LIBRARY OF THE
MUSEUM OF
NATURAL HISTORY
AND
ZOOLOGY
OF THE
CITY OF
NEW YORK
AND
THE
ADJACENT
ISLANDS
AND
WATERWAYS
OF THE
STATE OF
NEW YORK
1890



Ecclesiastes 11. Chap. 9. Verse.

The Text.

Reioyce O yong man in thy youth: and let thy hart be merry in thy young dayes : followe the waies of thine owne hart, and the lustes of thine eyes : But remember for all these things thou must come to Iudgement.



When I should haue preached vnder the Crosse, I mused what text to take in hand to please all, and to keepe my selfe out of danger: and musing, I could not finde any text in the Scripture that did not reprove sinne, vnlesse it were in the Apocrapha, which is not of the Scripture: this text bids them that be voluptuous, be voluptuous still: let them that be vaine glorious, be vaine glorious

A 3

still:

The Trumpet of the Soule

still : let them that be couetous, be couetous still : let them that be drunkards, be drunkards still: let them that be swearers be swearers still: let them that be wantons, be wantons still: let them that be careles prelates, be careles still : let them that be Vsurers, be Vsurers still: but saith Salomon, *Remember thy end, that thou shalt be called to Iudgement at the last for all together.*

This is the counsell of Salomon the wisest then liuing, what a counsell is this for a wise man, such a one as was Salomon?

In the beginning of his book he saith, *All is vanitie*, and in the end he saith, *Feare God and keepe his Commaundements*, in the 12. Chapter he saith, *Remember thy maker in the dayes of thy youth*, but here he saith, *Reioyce O young man in thy youth*: Here he speaketh like an Epicure, which saith, eat, drinke, and be morry: here he counselles, and here he mockes: yet not after the manner of scorneres, although they deserued it in shewing their foolishnes, as it is
in the

sounding to Iudgement.

in the first of the Prouerbs. *He laughed at the wicked in derision.* As in the second Psalme, God seeing vs follow our owne wayes: For when he bids vs pray, we play; and when he bids vs runne, we stand still: and when he bids vs fast, we feast, & send for vanities to make vs sporte: then he laughes at our destruction. Therefore whē Salomon giueth a sharpe reprove, and maketh you ashamed in a word, he scoffingly bids you doe it againe, like a Schoolemaister which beateth his Scholler for playing the truant, he biddeth him playe the truant again: O this is the bitterest reprove of all, but leaste any Libertine should misconster Salomon, and say that he bids vs be merrye and make much of our selues, therefore he shutteth it vp with a watchword, and setteth a bridle before his lips, and reproveth it as he speaketh it before he goeth any further, and saith: *But remember that for all these things thou must come to Iudgement.* But if we will vnderstande his meaning, he meaneth when he saith, reioyce O young man,
repent

The Trumpet of the Soule

repent O young man in thy youth: and when he saith let thy hart cheere thee, let thy sinnes greeue thee: for he meaneth otherwise then he speaketh, he speaketh like Michai in the Booke of Kinges. 2. chap. *Go vp and prosper: or like as Ezechiel, Goe vp and serue other Gods, or as S. Iohn speaketh in the Reuelation. Let thē that be wicked, be wicked still:* But if there were no iudgment day, that were a merry world: Therfore saith Salomon when thou art in thy pleasures flaunting in the feelds, and in thy braue ruffs & amongst thy louers, with thy smiling lookes, thy wanton talk and merry iests, with thy pleasant games and lofty lookes: *Remember for all these things thou shalt come to Iudgement.*

Whilste the theefe stealeth, the hemp groweth, and the hook is couered within the baite, we sit down to eate and rise vp to play, and from play to sleep: and a hundred yeres is counted little enough to sin in, but how many sins thou hast set on the score, so many kindes of punishments shall be prouided for thee: how many
yeeres

Sounding to Iudgement.

yeres of plesure thou hast taken, so many
yeeres of paine: how many drammes of
delight, so many pounds of dollor: when
iniquitie hath plaid her parte, vengeance
leapes vpon the stage: the Comedye is
shorte, but the Tragedie is longer: the
blacke garde shall attend vpon you, you
shall eate at the table of sorrowe, and the
crowne of death shalbe vpon your heads,
many glistring faces looking on you, and
this is the feare of sinners: when the deuil
hath entised them to sinne, he presumeth
like the olde Prophet in the booke of
Kings, who when he had entised the
young prophet contrary to the cōmaun-
dement of God, to turn home with him
and to eate and drink, he cursed him for
his labour, because he disobeyed the com-
maundement of the Lord, and so a Lyon
deuoured him by the way. The foolishhe
Virgins thinke that their oyle will neuer
be spent: so Dina stragled abroad whilst
she was defloured: what a thing is this to
say reioyce, and then repent: what a blank
to saye take thy pleasure, and then thou
shalt

The Trumpet of the Soule

shalt come to iudgement : it is as if he should saye, steale and be hanged : steale and thou dardest, strangle sinne in thy cradle, for all the wisdom in the world will not help thee else : but thou shalt be in admiration like dreamers which dreame strange things and know not how they come: he saith *Remember Iudgment*, if thou remember this alwaies, then thou shalt haue little list to sinne : if thou remember this, then thou shalt haue little list to fall downe to the deuill, though he would giue thee all the worlde, and the glorye thereof: Salomon saith, the weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne : Lying breedes periury, periury breedes hautines of hart, hautines of hart breedes contempt, contempt breedes obstinacie, and bringes forth much euill. And this is the whole progresse of sin : he groweth from a liar to a theefe, from a theefe to a murderer, and neuer leaueth vntill he hath searched all the roomes in hell, and yet he

Sounding to Iudgement.

is neuer satisfied: the more he sinneth, the more he searcheth to sinne: when he hath deceiued, nay he hath not deceiued thee: as soone as hee hath that he desireth, hee hath not that he desireth: when he hath left fighting, he goeth to fighting againe: yet a little and a little more, and so we flit frō one sinne to another. While I preach, you heare iniquitie ingender within you, and will breake forth as soone as you are gon: So Christ wept & Ierusalem laughed: Adam brake one, and we break ten, like Children which laugh and crye, so as if wee kept a shop of vices, now this sin and then that, from one sinne to another. *O remember thy end saith Salomon, and that thou must come to Iudgement.* What shall become of thē that hath tryed thē most, be condemned most? *Reioyce O yong man in thy youth.* But if thou mark Salomon he harpes vpon one string, he doubles it againe and againe, to shew vs things of his owne experience, because we are so forgetfull therof in our selues, like the dreamer that forgetteth his dreame, and the
swearer

The Trumpet of the Soule

swearer his swearing. So we beg of euery vncleane spirite, vntill we haue bumbasted our selues vp to the throate, filling euery corner of our harts withal vncleanes, and then we are like the Dogge that commeth out of the sinke, and maketh euery one as foule as himselfe: therefore saith Salomon, if any one will learne the way to hell, let him take his pleasure: me thinkes I see the dialogue betweene the flesh and the Spirite: the worst speaketh first, and the fleshe saith: soule take thine ease, eate, drinke, and goe braue, lye soft, what else should you doo but take your pleasure, thou knowest what a pleasant fellow I haue bene vnto thee, thou knowest what delight thou hast had by my meanes: but the Soule commeth in, burdened with that which hath bene spoken before, and saith, I pray thee remember Iudgement, thou must giue account for all these things, for vnles you repent, you shall surely perrish: no saith the flesh, talk not of such graue matters, but tell me of fine matters, of soft beds and pleasant thinges,

Sounding to Iudgement.

things, and talke me of braue pastimes,
Apes, Beares, and Puppits: for I tell thee
the forbidden fruit is the sweetest of all
fruites, for I doo not like of your telling
me of Iudgement: but take thou thy Lu-
els, thy Instruement, and all the stringes of
vanitie will strike at once, for the fleshe
loues to be braue, and tread vpon corkes,
it cannot tell of what fashion to be of, and
yet to be of the new fashion.

Reioyce O young man in thy youth.

O this goes braue, for while wicked-
nes hath cast his rubs, and vengeance casts
his spurres and his foote, and thus she rec-
les and now she tumbles, and then she
falles, therefore this progresse is ended.

Pleasure is but a spurre, riches but a
thorne, glorie but a blast, beautye
but a flower, sinne is but an Ipo-
crite, honye in thy mouth and poyson
in thy stomacke: therefore let vs come a-
gaine and aske of Salomon in good sooth
whether he meaneth in good earnest,
when he spake these words: O (saith Sa-
lomon) *it is the best life in the worlde to goe
braue,*

The Trumpet of the Soule.

braue, lye softe, and liue merily, if there were no Iudgement. But this Iudgement mares all, it is like a damp that puts out al the light, and like a boxe that mareth all the ointement: for if this be true, we haue spunne a faire thrid, that we must answere for all, that are not able to answere for one: why Salomon maketh vs fooles, and giueth vs gaudes to playe withall: what then shall we not reioyce at all? yes, there is a godlye mirth and if we could hit on it, which is called be merrie and wise: Sara laughed, and was reprovèd: Abraham laughed and was not reprovèd. And thus much for the first parte.

But remember that for all these things thou shalt come to Iudgement.

This verse is as it were a dialogue betwixt the flesh and the spirite, as the two counsellors, the worst is first, and the flesh speaketh proudly, but the spirit comes in burdened with that which hath bene spoken. The flethe goeth laughing and singing to hell, but the spirite casteth rubs in his way, and puts him in minde of iudgement,

Sounding to Iudgement.

ment, that for all these things now endes
reioyce, and heare comes in but, if this
but were not, we might reioyce still, if
young men must for all the sportes of
youth: what then shall olde men doo, be-
ing as they are now? surely if Salomon li-
ued to see our olde men liue now, as here
he saith of yong men, so high as sinne ra-
geth, yet vengeance sits aboue it as high as
high Babell. Me thinks I see a Sword hang
in the aire by a twine thridd, and all the
Sonnes of men labour to burst it in sun-
der: there is a place in hell where the co-
uetous Iudge sitteth, the greedy Lawyer,
the griping Landlord, the careles Bishop,
the lustye youth, the wanton dames, the
theefe, the robbers of the cōmonwealth,
they are punished in this life because they
neuer left sin as long as they could, while
mercy was offered vnto them: therefore
because they would not be washed, they
shall be drowned, now put together re-
ioyce and remember, thou hast learned to
be merrye, now learne to be wise: now
therfore turne ouer a new leafe and take a
new

The Trumpet of the Soule.

new lesson, for now Salomon mocketh not as he did before, therefore a checke to thy ruffles, a check to thy cuffes, a check to thy robes, a check to thy golde, a check to your riches, a check to your beautye, a check to your muck, a check to your graces: woe from aboue, woe from belowe, woe to all the stringes of vanitie: doost thou not now maruel that thou hadst not a feeling of sinne? for now thou seest Salomon faith true, thine owne hart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as Nathan cometh to Dauid after Belsebub, so commeth accusing conscience after sinne: me thinkes that euery one should haue a feeling of sinne: though this daye be like yesterday, and to morrow like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darkenes: and though God came not to Adam vntil the euening, yet he came: although the fier came not vpon Sodome vntill the euening, yet hee came, and so comes the Iudge although he be not yet come, though

sounding to iudgement.

though he haue leaden feete, he hath iron
handes, the arrowe flyeth and is not yet
fallen, so is his wrath: the pit is digged, the
fier kindled, and all thinges are made rea-
dy, and prepared against that day, onelye
the small sentence is to come, which will
not long tarry: you may not thinke to be
like to the theefe that stealeth and is not
seene: nothing can be hid from him, and
the iudge followeth thee at the heeles,
and therefore, whatsoeuer thou art look
about thee, and doo nothing but that
thou wouldst do openly, for al thinges are
opened vnto him: Sara may not think to
laugh, and not be seene: Gehezi may not
think to lye, and not be knowne: they
that will not come to the banquet, must
stand at the doore. What, do ye not think
that God doth not remember our sinnes
which we doo not regarde? for while we
sinne, the score runs on, and the Iudge set-
teth downe all in the Table of remem-
brance, & his scrole reacheth vp to heuen

Item, for lending to Vsfury. Item, for
racking of rents. Item, for deceiuing thy
brethern. Item, for falshood in wares. Itē

B.

for

The Trumpet of the Soule

for starching thy ruffes. Item for curling thy haire. Item for painting thy face. Item for selling of Benifices. Item, for staruing of Soules. Item, for playing at Cardes. Item, for sleeping in the Church. Item for prophaning the Saboth day, with a number more hath God to call to account, for euery one must answer for himselfe: The fornicator for taking his filthy pleasure, O Sonne, remember thou hast taken thy pleasure, take thy punishment. The careless Prelate, for murthuring so many thousand Soules. The Landlord for getting money from his poore Tenants by rackiug of his rents: Se the rest, all they shall come like very sheep, when the Tromp shall sound and the Heauen and earth shall come to iudgement against them: when the heauens shall vanish like a scrole, & the earth shall consume like fier, and all the Creatures standing against them: The rockes shall cleaue asunder, and the mountaines shake, & the foundation of the earth shall tremble, and they shall say to the mountaines, couer vs, fall vpon vs and hide vs from the presens of his anger and wrath, whom

Sounding to Iudgement.

whome we haue not cared for to offend:
but they shall not be couered & hid: but
then they shall goe the black way, to the
snakes and serpents, to be tormented of
deuills for euer: O paine vspekeable, and
yet the more I expresse it, the more hor-
rible it is, when you think of a torment
passing all tormentes, and yet a torment
passing all that: yet this torment is grea-
ter then them and passing them all.

Imagine you see a sinner going to hel,
and his somner gape at him, his acquaint-
tance looke at him, the Angelles shout
at him, and the Saints laugh at him, & the
deuills raile at him, and many looke him
in the face: and they that said they would
liue and dye with him, forsake him, and
leauē him to pay all the scores. Then Iu-
das would restore his bribes. Esaw would
caste vp his pottage. Achan would cast
downe his golde, and Gehezi would re-
fuse his gifts. Nabucadnezzar would be
humbler. Balam would be faithfull, and
the Prodigall sonne would be tame.

Me thinks I see Achan running about
where shall I hide my golde that I haue

The Trumpet of the Soule

stolne, that it might not be seen nor stand
to appeere for a witnes against me?

And Iudas running to the high Priests
saying: holde, take againe your money, I
will none of it, I haue betrayed the inno-
cent blood.

And Esaw crying for the blessing, whe-
it is too late, hauing solde his birth-right
for a messe of pottage.

Woe, woe, woe, that euer we were
borne. O where is that Diues that would
beleue this, before he felt the fire in hel,
or that would beleue the poorest Laza-
rus in the worlde, to be better then him-
selfe, before that dreadfull day come,
when they cannot help it if they would
neuer so faine, when repentance is too late.
Herod shall then wish that he were Iohn
Baptist. Pharaoh wold wish that he were
Moses, and Saule would wish that he had
beene Dauid. Nabuchadnezzar, that he
he had bene Daniell. Hammon, to haue
bene Mardocheus. Esaw would wish to
be Iacob, & Balam would wish he might
dye the death of the righteous: Then he
will say, I will giue more then Ezekias:
cry

sounding to Iudgement.

cry more then Esaw : Fast more then Moses : pray more then Daniell : weep more then Mary Magdilen : suffer more stripes then Paule : abide more imprisonment then Michai : abide more crueltie then any mortall man would doe, that it might be, Item, goe ye cursed : might become ye blessed. Yea, I wold giue all the goods in the world, that I might escape this dreadfull day of wrath and iudgement, & that I might not stand amongst the goe : O that I might liue a beggar all my life, and a leaper. O that I might indure all plagues and sores from the top of the head to the sole of my foot : sustaine all sicknes and griefes, that I might escape this iudgement.

The guiltie conscience cannot abide of this day: the filly sheep when she is taken will not bleate, but you may carry her and do what you will with her, and she will be subiect; but the swine, if she be once taken, she will roare and crye, and thinks she is neuer taken but to be slaine. So of all things the guiltie conscience can not abide to heare of this day: for they knowe,

The Trumpet of the Soule

knowe, that when they heare of it, they heare of their owne condemnation.

I think if there were a general collection made through the whole Worlde, that there might be no iudgement day: then God would be so rich that all the worlde would goe a begging and be as a waste wilderness: Then the couetous Iudge would bring forth his bribes: then the crafty lawyer wold fetch out his bagges: the Vsurer would giue his gaine, and the idle seruant would digge vp his talent againe, and make a bubble therof: But all the mony in the world will not serue for one sinne: but the Iudge must answer for his bribes: he that hath money, must answer how he came by it, and iust condemnation must come vpon euerye soule of them: then shall the sinner be euer dying and neuer dead, like the Salamander that is euer in the fier and neuer consumed.

But if you come there, you may say as the Queen of Saba said of King Salomō, I beleueed the report that I heard of thee in my own Country, but the one halfe of thy wisdom was not tolde me: if you
came

sounding to Iudgement.

came there to see what is doone, you may
say, now I beleue the reporte that was
tolde me in my own Cuntry concerning
this place, but the one halfe as now I feele
I haue not heard of: Now chuse you whe
ther you will reioyce, or remember whe
ther you will stand amongst you blessed
or amongst you cursed: whether you wil
enter while the gate is open, or knocke in
vaine when the gate is shut: whether you
wil seek the Lord whilst he may be found,
or be found of him when you would not
be sought, beeing runne into the bushes
with Adam to hide your selues: whether
you will take your heauen now heare, or
your hell then there: or through tribula
tion to enter into the kingdome of God:
and thus to take your hell now heare, or
your heauē then there in the life to come
with the blessed Saints and Angels
so that hereafter you may lead
a new life, putting on Ie
sus Christe and his
righteousnes.

FINIS.